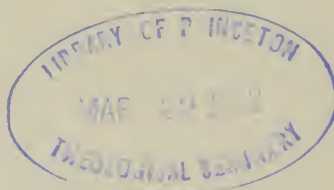


The
CHRONICLE
of the

LONDON MISSIONARY SOCIETY

1933



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APRIL, 1933

PRICE TWOPENCE

THE

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OF THE LONDON MISSIONARY SOCIETY



Photo by the

[Missionary Film Committee.

THE PERPLEXING PATH OF PROGRESS. AFRICAN GIRLS AT SCHOOL.

GREAT MISSIONARY RALLY

at the Royal Albert Hall, on Wednesday, May 10th,
of the London Missionary Society and Colonial Missionary Society.

Chairman: Rev. J. D. JONES, C.H., M.A., D.D.

Rev. G. CAMPBELL MORGAN, D.D., and Rev. BEN BUTCHER, of Papua.

ANNOUNCEMENTS

The RegisterDepartures

Miss A. L. Baker, returning to Calcutta, per s.s. *Strathaird*, February 24th.

Rev. and Mrs. L. E. Barker, appointed to Mandritsara, per s.s. *Marechal Joffre*, from Marseilles, March 1st.

Mr. R. K. H. Walters, locally appointed to Yenching University, per s.s. *Ranchi*, March 3rd.

Rev. W. Nelson Bitton, on a deputation visit to Australia, New Zealand, and Samoa, per s.s. *Strathaird*, from Marseilles, March 3rd.

Mrs. R. H. Eastaff and child, returning to Cannamoolai, per s.s. *City of Valencia*, March 4th.

Luncheon Hour Talks to Business Men

The new series will begin on Wednesday, May 3rd. These gatherings are held in the Memorial Hall, London, on alternate Wednesdays. Charge for luncheon, rs. 6d. Programmes giving full particulars may be had on application to the Rev. S. J. Cowdy, L.M.S., Livingstone House, Broadway, Westminster, S.W.1.

Contributions

The Directors gratefully acknowledge the following anonymous gifts: M. W., 2s.; S. A. Y., £5 (for Medical Missions in N. China); T. O. M., £5. Gifts of gold and silver articles have been received from B. E. B., D. M. H. (Goodmayes), and Old Town Meeting House, Wotton-under-Edge. Anon., "for use for Foreign Missionaries," £5.

Monthly Prayer Meeting

Friends in London are invited to come and pray for the work of the Society on Friday, April 21st, at 5.30 p.m. We meet in the Quiet Room, on the second floor of the Mission House, and Mr. E. C. Farrell, representing the Wandsworth Group of the M.A.C., will preside.

Wants

A Duplicator—"Aladdin" Lamp—Electric Ophthalmoscope—Cinema Lantern—Microscope with oil immersion—Typewriters—Lanterns, Gramophones and Records—Two Sterilisers—Wall Pictures of New Testament Scenes—Violins—Hospital Requisites, especially bandages.

All further particulars sent on receipt of postcard to Miss New, Hon. Secretary, Wants Department, L.M.S., 42, Broadway, Westminster, London, S.W. The leaflets "The Helping Hand" and "How to Send Parcels Abroad" will also be sent on application.

L.M.S. Stamp Bureau

Mr. T. H. Earl, 4, Westcliffe, Kendal, is Secretary to our Stamp Bureau.

Welsh by Air

Mr. Griffith Quick, of our Mbereshi Mission in Central Africa, will be broadcasting in the Welsh language from Cardiff on April 10th, at 6.40 p.m.

What a Magazine Secretary is doing

I wrote a letter to the teacher of every class, and asked that the letter might be read to the class. I pointed out the pressing need for new subscribers, as this would be one way of helping to avoid the withdrawal of missionaries from the field. I tried to give an idea of the kind of work the sale of the magazines helps to support.

The following Sunday I went to each class in person, and was successful in collecting a few names in the Upper School.

In the Junior and Intermediate departments I was received with enthusiasm, and gained nineteen new members among the boys and girls, who enjoy the *News from Afar* very much. One or two during the year have cancelled their order, but I have been able to find other children to take their places.

I allow the children to pay one penny per month; it is easier for them, also a surer way of collecting payments. The adults pay the full subscription early in the year.

(From Miss Doris E. Rollins, Nelson, Lancs.)

Watchers' Prayer Union—New Branches

Church.	Secretary.
Jessopp Road, Norwich.	MR. & MRS. A. M. SELF.
Linden Grove, Peckham.	MISS W. HOLMAN.
Louth.	MISS J. BROWNING.
Whittlesford.	MRS. WEBB.
Locks Heath.	

Swanwick, August 12th—18th

Registrations for Swanwick are beginning to come in. Have you made your plans for the summer yet? If not, will you begin to think now about the possibility of coming to Swanwick, or you may be too late. We want at least one delegate from your church, and, in addition, could you send the L.M.S. Secretary or the Education Secretary or one of the Magazine distributors? Or a representative from your Women's Auxiliary, Girls' Auxiliary, or the Y.M.U.?

We are glad to announce that we have secured the services of the Rev. Howard Partington; we hope that he will be with us all the week, and speak on the last two nights.

Full Fee, £2 17s. 6d. (Registration Fee, 5s., payable on booking, and balance, £2 12s. 6d., may be paid at the Conference.)

Further particulars to be obtained from Miss Joyce Rutherford, Livingstone House, Broadway, S.W.1.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all remittances be made to the Rev. Nelson Bitton, Home Secretary, at 42, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank Loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY.

With the view of reducing the large amount which is paid in interest on Bank Loans, the directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £50 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice. Loans may also be made at 2½% interest repayable on sixty days' notice.

THE CHRONICLE

Of the London Missionary Society

APRIL, 1933

THE ROAD TO EMMAUS

"And two of them were going that same day to a village called Emmaus."



"The Walk to Emmaus," by Girardet,

(Braun & Co.)

"Did not our hearts burn within us?"

THERE is a road on which the twilight
rests,
And it is never night there, never noon ;
Upon that road men walk, remembering
One Jesus, whom they last saw crucified ;
And it is never Easter on that road.
There go the friends who mourn the dear dead
hope,
The faith in ruins, like the holy place
With not one stone upon another left ;
And on that road they walk with heavy step,

For every way is hard to exiled feet.
But Christ without the gate waylays His own ;
And there are two who leave Jerusalem,
But three before the journey ends ; and He
Breaks in Emmaus still the bread of life,
Revealed their Lord, to go from them no more ;
And through their hearts again His sovereign
voice
Thrills like the music of a morn in spring,
That wakes from fearful dreams a little child.
E. S.

A Doctor's Uneasy Lot

By EDITH S. MURRAY, of North China.

THOSE who have read the life of Arthur D. Peill, "The Beloved Physician of Ts'ang Chow," will remember how he gathered together a group of young Chinese men and trained them as hospital assistants. They acted as dressers, anaesthetists, and operating-room assistants.

Arthur Peill won at once their respect and affection, as he did everybody's, and keen as he was to make them good dressers, he was infinitely more keen to make them good Christians. He allowed nothing to interfere with his daily Bible Class with them. It was in this class that the revival started in 1906, in which the power of God was so wonderfully manifest. Arthur died soon afterwards, and eventually his students went to Peking and other medical schools for further training. Some have passed away, but Dr. Chang is with us again in Ts'ang Chow, working in the hospital which holds for him such sacred memories. After graduating in medicine he worked in the London Mission Hospital in Peking for ten years. The Great War affected the funds; expenses had to be cut down either by limiting the number of patients or by dismissing some of the staff. Dr. Chang felt strongly that work so much needed must not be limited, and insisted on resigning so that his salary could be used to make up the deficit.

He soon got a job in the hills west of Peking, where he worked for another ten years, after which he was invited to the hospital in Kuling, the beautiful hill-station and summer resort for Shanghai and Central China folk.

There he met Dr. Têng, who was a son of one of our faithful preachers in the Yensan district. He had done remarkably well in Peking and Tsinan Medical Colleges, and his position as head of the Kuling Hospital was

an honourable one of which he was well worthy.

In August, 1930, Dr. Têng was called upon to attend the wife of a very high military official, and on finding her dangerously ill with diphtheria, treated her with the usual injection of serum. But she died, and the wrath of her husband knew no bounds. He accused Dr. Têng of murdering his wife, had him arrested and thrown into prison, and then blazed forth with outrageous demands that the doctor's diploma be taken from him, that never again must he be allowed to practise, that all his land and property be confiscated, and that he be paraded through the streets of the city with a placard around his neck proclaiming his crime.

Afterwards the irate husband demanded the sum of £5,000 as compensation for the death of his wife.

In these troubles Dr. Chang busied himself in his colleague's interests and had the matter taken into the hands of the President, Chiang Kai Shek. Chiang was interested, and did his utmost, but even so it was only after several

months that the prisoner's release was effected—so great was the power of the offended magnate. The costs incurred were considerable, but Chinese and foreign friends subscribed so generously that Dr. Têng was not out of pocket at all, and when he came through Ts'ang Chow with his small daughter a few weeks ago, looked none the worse for his trying experiences. He now has a very responsible position in a hospital in Shanghai.

Dr. Chang has declined another post at a larger salary in order to remain here. He says Arthur Peill's spirit is ever with him, and when he takes his turn in leading the church services no one can doubt that the God he preaches is the God he knows.



Dr. Têng and his daughter. Dr. Chang.

The Schoolboy goes Home

By GRIFFITH QUICK, B.Sc., of Mbereshi.

"TAKE my child, I want him to learn," says an African father as he brings his boy to school for the first time. His idea is for him to become clever at figures and to be a good writer, with a knowledge of English, which will bring him up-to-date. Then he will be able to serve the white man and get on well with him. Religion is taken as a matter of course. Little does he realise that this is not the white man's idea of learning.

So in school, the boy, having much the same ideas about learning as his father had, begins to find that it is not what he thought

At the same time he acknowledges that school life is the ideal one. More often, however, school life succeeds. Out of the conflict a boy feels that the influences that surround him at school are finer and more uplifting than those of the village. He tries to live a life in a community where Christ is the recognised Head. He imbibes the atmosphere in which this life is lived. Slowly the past life loses its power and its hold and the new life unfolds itself and becomes dominant.

But there comes a time during holidays when he must return to the village. Here



Photo by]

A Boys' School in the Bush.

[A. M. C.

it would be. Much of what he does in school is entirely new to him. There are regular hours and set duties and there is the continual dressing up. Further, he finds that for many of the things he did in the village there is no time in school. He feels a tug between the wild, free life of the village, with its licence, ease of wrong-doing, and irresponsibleness, and the disciplined gaiety of the school. The ideas he obtained from his parents about life in general and his destiny still engage his mind. The white man's teaching is different. He wrestles with the absolute irreconcilability of two modes of life.

Sometimes the wild, irresponsible life of the village dominates, and the boy breaks the bonds of school life, becoming a nuisance.

he is regarded as a growing animal not yet ripe for marriage. He invariably lives in a little hut by himself or else with a friend. He is not understood, and is to his parents unmanageable. He is open to all the seductions of village life. Sometimes he is called upon to take part in a beer feast and join in the dancing. Having been to school he cannot tolerate these things, and often returns on a morning during the holidays out of sheer boredom and antagonism with idle, evil native life. As one boy remarked, "We decay in the village; in school we are really alive."

The day arrives when he must return to the village: he has finished at school. His parents will expect a great deal from him in return for the schooling they have given

him. Uncles and elder brothers will be clamouring for his services and enticing him to find work in the big towns with the lure of big salaries. He knows it to be necessary if he is to get a handsome bride. But he has probably decided to become a teacher or an evangelist, to serve his fellows humbly in the spirit of self-sacrifice. How is he to meet the storm?

Suppose he is a teacher in a village. He is called to lead children in a new and better way of living, to cleanse and beautify native life. These are all noble ideals. But he

will have to go carefully and not let his reforms go too far, otherwise he will be suspected and regarded as a dangerous man. Then he must take heed. He is often the only one who can be a light to the village, yet he dare not speak for fear of enemies. His food may be poisoned, and he will be conscious of an evil eye upon him. When teachers sally forth on a journey to a distant village one knows not what manner of risks they are running and what sacrifices they undertake.



The Boys' School at Mbereshi, Central Africa. In the centre, Mr. Griffith Quick, B.Sc., and Mr. Owen Abel.

WANTED—STORIES FOR LITTLE CHILDREN

DURING the past eleven years, the United Council for Missionary Education has issued a series of books for very little children with the purpose of creating in them a sense of kinship with children of other lands. The Council now invites manuscripts of further stories for beginners. These should not exceed 1,200 words in length, and are required by August 1st, 1933. Full particulars may be obtained from the Secretary for Junior Work, United Council for Missionary Education, Edinburgh House, 2, Eaton Gate, London, S.W.1. The existing nursery books for very little children may be obtained from this address or from any Missionary Society.

YOUNG PEOPLE'S CONFERENCE AT WHITSUNTIDE

A CONFERENCE will be held at Westcliff-on-Sea at Whitsuntide (June 2nd–6th), arranged by the Young People's Department of the Congregational Union and the L.M.S. Here is a great opportunity for the young people of our churches. Among the speakers will be Rev. A. A. Lee, of Crowstone, Westcliff, and the Revs. Godfrey Phillips, Joyce Rutherford, and Arthur Hallack. The subject of the Conference will be "The Kingdom of God in 1933." It is hoped that branches of the Girls' Auxiliary and Young Men's Union will send representatives. The fee is 3s., plus registration fee of 2s. 6d. Application to be made to Miss Joyce Rutherford, Livingstone House, S.W.1.

OUR MAY MEETINGS

SATURDAY, MAY 6th.

3.30 p.m. Children's Demonstration.

Westminster Congregational Church. Chairman, Mr. Arthur Birnage. Speaker, Miss Livens, of Siaochang. "The Magic Carpet" (a Broadcast from China).

sionary Society) in the Royal Albert Hall. Chairman, Rev. J. D. Jones, C.H., M.A., D.D. Speakers, Rev. G. Campbell Morgan, D.D., of Westminster; Rev. B. T. Butcher, of Papua.

MONDAY, MAY 8th.

11 a.m. Prayer Meeting. Memorial Hall, Farringdon Street. President, Rev. John Bevan, M.A., of Balham.

12 noon. Business Meeting. Memorial Hall, Farringdon Street. Chairman, Mr. F. G. Bowers, C.B., C.B.E., A.C.A. (Chairman of the Board).

THURSDAY, MAY 11th.

12 noon. Annual Sermon, in the City Temple. Preacher, Rev. Hubert L. Simpson, M.A., D.D., of Westminster.

2.30 p.m. Watchers' Prayer Union Meeting. City Temple. Chairman, Rev. H. Elvet Lewis, M.A. Speakers, Rev. Alexander Sandilands, of Lake Ngami; Mrs. Roland James, of Madagascar; Mr. Charles Burningham; Rev. D. Edgar Bowen, M.A., B.D., of Sutton.

TUESDAY, MAY 9th.

2.30 p.m. Medical Missions and Women's Work Meeting. Westminster Congregational Church. Chairman, Mr. Philip A. Inman, House Governor, Charing Cross Hospital. Speakers, Miss Myfanwy Wood, of Peiping; Mr. W. C. Bentall, O.B.E., F.R.C.S.E.

4.30 p.m. Tea and Reception. Livingstone House.

WEDNESDAY, MAY 10th.

6.30 p.m. United Rally (London Missionary Society and Colonial Mis-

SATURDAY, MAY 13th.

7 p.m. Young People's Rally. Livingstone House. Chairman, Rev. B. R. H. Spaul, M.A. Speakers, Miss K. B. Evans, of Shanghai; Rev. F. G. Onley, of Wuchang.

GREAT MISSIONARY RALLY in the ROYAL ALBERT HALL

WEDNESDAY, MAY 10th.

There has not been a meeting of Congregationalism in the Albert Hall since the wonderful meeting which was the climax of the Forward Movement, when the Chairman was able to announce that the half-million which our Churches had set out to raise in 1921 had been completed within four years. May that be an omen, and may the Chairman of the meeting on May 10th be able to announce that the L.M.S. has had a sufficient increase of income this year to be able to avoid anything in the nature of withdrawal. The meeting itself will be historic. It is a joint meeting. The Colonial Missionary Society has joined with the L.M.S. in initiating and making the event possible,

and the Young People's Department of the Congregational Union has generously given up its usual Thursday meeting in order to join in this demonstration of missionary effort on the part of our Churches.

About half the accommodation will be free and the other half will be reserved, and for this tickets will be necessary. The tickets are 2s. and 1s., with a considerable number of seats in the Royal tier of Boxes at 2s. 6d. These may be obtained on application either to the Rev. L. Artingstall, Livingstone House, Broadway, Westminster, S.W.1, to Dr. S. M. Berry or Rev. A. G. Sleep, Memorial Hall, Farringdon Street, E.C.4.

The Life that has Passed through Death

By EDWARD SHILLITO, M.A.

I

EASTER does not come to persuade us that there is no death. It speaks of a victory over death. He upon whose word the Church of God is founded was dead and is alive again; He was *crucified, dead and buried*, and he lives now in the power of an endless life. He did not play at dying; He died; and perhaps all that He endured in dying we cannot know, but we know that it was not less but more than all that we can imagine. He is living the life which passed through death, and *that death*.

II

Such is the good news which is carried to all the sons of men. What does it mean to them? What does it mean to the untouchable in India, when he comes into the light of the Gospel? He is risen with Christ, though he only but dimly understands what that means. He has been claimed by this Living Lord. When he begins to think out what his new life means, he must see it against the background of his former life. That lies open before him; all the dull, aching sense of belonging to a people which were no people; the ever-present reminder of the bonds which were set for him, for his children. The suffering and the despair which he could only have understood imperfectly till he was delivered from it. Now it looks as though he had been lost and was found, dead and alive again. When Easter comes for him it must be his joy to know that Christ had come to him through death; and with that death he can link his own former life; that, too, Christ had shared; when he had been without hope, Christ had been with him; for through the way of sorrows He had come to His throne. More and more as the days pass that untouchable will know that his own life has the quality of having passed through death. His knowledge of Christ does not begin with Easter. It is Resurrection for him; death first, life afterwards. Dead with Christ, alive with Him!

III

It is Resurrection for the African. He, too, has known the darkness of a night, which now looks like death to him. Let us think what it means for a man to live in a world haunted by jealous and unfriendly

faces. Let us allow for the memory of all the horrors, sharp as death, which the slave-traders brought upon them. All that we of this age can do for the African, as Schweitzer once said, is not philanthropy, it is simply atonement. When an African Christian who has entered deeply into the joy and peace of Christ looks backward, he must think of his new life against a background of sorrow and fear and death. And he knows that when he and his fathers were held in death, Christ was with them. And they have an experience of their own to interpret a little of the Resurrection-life. They know that the hand which opens the gate of life to them is the hand that was nailed to the Cross; and there is something in their experience which answers to the Cross.

IV

It is sometimes imagined that the Gospel of Easter, while it has great meaning for the primitive peoples, has little for those in the East who have behind them great religious systems, and to-day have available all the wisdom of the West. But the most scholarly of Orientals knows that the only life which is worth having is one which has passed through death. They have the same burden of sin which other children of men have known and know still. They have the intolerable burden which Paul knew, and they must cry as others have cried: "*Who shall deliver us from the body of this death?*" And when that cry arises, there is no voice that can speak to its condition except the voice of One who is a Redeemer, and a Redeemer who has Himself been through death.

V

For us who serve the Christian Mission at home, Easter is no less a word of hope which comes from the Lord who died and was raised in power. There was never a year in which we needed more to be steeled against the shallow optimism which would ignore the dark forces at work in the world. We must not make a detour round the Cross. There is no approach that way to the joy of the Resurrection world. Our way lies through faith in the Lord, who in dying endured the pressure of human sin, revealed it and judged it. We must die with Christ if we would rise with Him. The Easter

message is not that a certain man named Jesus rose from the dead; that would have been marvellous but not redeeming, but that this Man, the Crucified Redeemer, rose from the dead and threw open the gates of new life to us. It is a revelation of Divine Power at the service of Divine Love. And if ever we needed that message we need it now.

can offer with both hands this life that has passed through death.

And they have experience on their side, moreover, and that of others.

VII

That great missionary Paul did not hesitate to appeal to the experience of his converts. He is at pains to remind them



From a Drawing by]

"He is not here, but is risen."

[Kingsley Cook.

VI

If indeed we can speak of the Missionaries, too, it may be taken as certain that they, too, in their own spiritual life must have the revelation of Easter. They need the reassurance of this message as much as other men, and even more. They must have a conviction, constantly renewed, that face to face as they are with all that death means, they have with them and within them the life of One who died and rose again. They

that from the first they had believed, on unquestionable evidence, that Christ was alive. They had trusted that message, and it had acted. He makes his appeal here to things verified. They had believed that Christ had died for their sins and risen again, and in the strength of that faith they had risen into a life of victory over sin. *He appeals to experience.*

Now, supposing Christ had not risen after all, what would follow? All their

new life would be an illusion. They would be still in their sins. *But this they were not.* What then follows? The very fact that they had found the Gospel to do what it had promised to do, counted for something. *They were not in their sins*; that was certain. Who but a real and

loving Lord could have worked that wonder?

In all hours when heart and flesh fail, he who has been the agent by whom the truth and joy of the Resurrection have been realised, has this consolation. It works still. Men are crucified with Christ and rise with Him. Alleluia.

A Newcomer in Madagascar

Part of a letter from Miss Florence Mole on her way to Fianarantsoa.

WRITING from Tananarive in December, Miss Mole says: At Diego I stayed on board the steamer on the Saturday until the afternoon. It was one of the longest days I remember, for we were coaling, so I could not stay on deck without being smothered in coal dust. All the portholes were closed, so one lived in a kind of hot, air-tight greenhouse. I tried to do needlework, played the piano a little, but in the afternoon could bear it no longer, so went ashore.

A pousse-pousse

Here I made the acquaintance of a pousse-pousse, a vehicle for the conveyance of human beings, taking the place of our trams and buses. They are like large editions of the front end of perambulators attached to shafts. A native, often bare-footed, acts as horse; the passenger gets into the pram and the journey begins. He may or may not know the place you have asked him to go to, but he will start all the same.

Well, I got into one and asked to go to the chemists. We had to go up a slope. I was so horrified at the thought of being pulled up by one person when I had two stout legs of my own that I got out and walked up all the slopes. I felt nearly as uncomfortable about going down slopes, for this seemed to call for just as much effort on the part of the driver. No, I don't like men doing the work of horses, although I have used a pousse quite a lot since and been most grateful.

Service at 7.30 a.m.

I found the chemist, and with the aid of two other passengers who were with me, also found the Protestant Church. The time for the Sunday service was 7.30 a.m. I decided to come ashore next morning for this, for I did long to be with a group of people at worship. I had not had any service to go to on board, for not knowing

anything about the Roman Catholic Mass, I hadn't dared to go.

So next morning I arose quite early, and got into a rowing boat manned by four stalwart Malagasy. It was a brilliantly sunny morning, and though it was only 7.30 a.m., I felt that I was becoming baked Mole. I got ashore, found a pousse, asked for the Protestant Church and arrived safely.

The church was full. The women were on one side and the men on the other. A Malagasy woman who had followed me up the path led me to a seat about half-way down the church.

A fan and a baby

The correct thing seemed to be to fan oneself with some improvised fan. I hadn't been seated many minutes when my next-door neighbour presented me with her fan, a picture postcard. I thanked her, and began to fan myself, not because I felt I kept cooler by so doing (it was more gentle and less rapid than the others), but to show my appreciation of my neighbour's generosity. As far as I could judge I was the only European there.

Then came another diversion, for a small, bright-eyed baby, peeping over its mother's shoulder from the row in front, had spotted me. She stared, I smiled, she smiled, and then with the rapidity worthy of any monkey grabbing for buns, had seized my little finger. Have you played "Aunt Maria goes to Paris"? If you have, you will have some idea of how I looked and felt as I fanned with one hand, while the other was being pumped up and down. On standing up for the next hymn I became detached, whereupon the baby yelled and was promptly taken out by its mother. My chagrin was deep.

Of course, I didn't understand one word said, but I did gain much from that time of worship. The day had become Sunday. Sundays on board were quite indistinguishable from other days.

Things a Nurse may do

A VARIED PROGRAMME.

FROM Northern Madagascar there comes a series of vivid glimpses of helpful service centring round the hospital in Imerimandroso. Nurse Lochhead states that Hospital Sunday was observed in the town, and the collection came to over 800 francs. The varied activities of a nurse in such a place may be gathered from the following list. Teaching nursing students—Service in the waiting-room—Child welfare (mothers shown how to make cots of paraffin oil boxes)—Training lads as dispensers—Instructing six Malagasy girl nurses—Visiting students in the Theological College—Teaching their wives hygiene.

There have been many cases of plague in the district, and one of the students died. Of the girl nurses, three were asked for in marriage, so that new probationers must be found to take their places. One of our patients, a girl of twelve, was ten months in hospital; the long spell gave an opportunity to teach her to read and to crochet. In the latter she progressed so well that she has since been able to sell some of her work.



Four Malagasy nurses off duty, and Miss Lochhead, at Imerimandroso.

Recording African Music

WE recently received an invitation for our choir to go to Johannesburg in order to record native music for the gramophone. The opportunity was too good a one to be lost and we set to work to prepare a suitable programme of native songs. When the somewhat complicated arrangements were completed, I went down to Johannesburg with sixteen girls, one Jeanes woman and two teachers, and spent a full week there for the purpose. Our friend Mr. E. K. Mackay, who was in charge of the arrangements at that end, fixed up everything in a most admirable manner, and he made it possible for our girls to make the fullest use of their time while there. They were able to see a very great deal of the commercial capital of South Africa. They visited the Zoo, the Picture Gallery, the Bridgeman Memorial Hospital, the University, and many other places, and as none of them had ever been to Johannesburg before,

nor are they likely to go again, the journey was of great educational value to them. They thoroughly enjoyed every minute of it and it was an unqualified success.

They made altogether thirty records, which we are given to understand will be available early in 1933. As these will be purchasable in England it will now be possible for all of our friends who desire to do so to hear our girls sing, and we very much hope that many will take advantage of the opportunity. They were recorded by His Master's Voice Gramophone Company, and there should be no difficulty in obtaining them.

Both Matabele and Bechuana songs were sung and many of them are of great historic interest. Had they not been recorded they would certainly be forgotten, and there is so much that is beautiful in native music that we consider it a great privilege to be instrumental in keeping it alive.

(From Neville Jones, *Hope Fountain*.)

The Life of an Indian Church

An account of the people and ways of one unit in the great United Church of South India.

BRUCE Petta Church, Bellary, has long passed its hundredth birthday. It is the mother Church of the district, and has a membership of over a hundred and sixty, and includes about a hundred other adults besides all the children. These, with the members of a small Telugu church in another part of the town and the Anglican group, who are mostly Tamil people, comprise the Protestant Christians of Bellary. In Bruce Petta the language is Kanarese, though even there many of the congregation are Telugu in origin and most understand it, while occasionally a Tamil Christian family may attend the church if work brings them to Bellary. Because of the difference in languages English services are held from time to time on Sunday evenings. But the main congregational gatherings of the week are the Sunday morning services. These hold the central place in the life of the church, and though eight o'clock seems too early an hour for some, and the service sometimes begins with a congregation consisting mainly of school children from the Boys' and Girls' Homes, by the time the sermon begins there is usually a good attendance.

When the church is full

At the great festival seasons, however, we realise how large the community really is; Christmas, New Year, Easter, and even more, the Thanksgiving Festival held in

September, bring the people out in full force so that the building is strained to its utmost capacity. On these days not only the small children but late-comers among the men and women sometimes find seats only on the floor, on carpets spread to the right and left of the pulpit platform.

The building is an old one, and the benches are also old and of several different patterns; one wishes sometimes that a fire would come and destroy them all, then we might revert to the more Indian method of sitting on the floor. But if the suggestion is made at present it is objected that the trousers of the young men are too tight and that some people would feel very uncomfortable. Yet we do not altogether follow Western methods, for the men and women still occupy different sides of the building and do not sit in families, with the result that a small child sometimes wanders up the aisle in the middle to find its other parent. A dog or a goat in the building causes little disturbance unless it lifts up its voice or climbs on to the platform, and a stray child or two passes almost unnoticed.

The mode of worship

Our order of service is on broad lines. Sometimes the leader uses a translation of part of the Anglican service, sometimes the prayers are all extempore; we usually have two hymns with English tunes to the accompaniment of a harmonium, and two Indian



Jonathan Abel, pastor of the church, and his family.



Interior of the church.

lyrics with Indian instruments. For the latter we sit, while for the hymns we stand. A critical observer would find much to offend his æsthetic sense, but in a sympathetic mood one is conscious of Christian fellowship and a real desire to worship.

Who are the people ?

Where do the people come from, and who are they ? Some of the older men began life as Hindus and came over to Christianity with a group of Lingaits in their youth. But most have been born in Christian homes and grown up in this or some other Church. They have, therefore, little temptation to share in Hindu feasts and customs, though some still follow superstitious practices in cases of illness. In villages where there are only a few Christians it is more difficult for these to abstain from taking part in Hindu festivals because of their isolation. Many of the younger men in Bellary are teachers in the Mission High School and have had a college education ; others are in Government service ; only a few follow their hereditary trades, such as that of the goldsmiths. Some are clearly village people, driven to the town perhaps by poverty, and now working as servants, watermen or messengers. Of these a few are illiterate, but on the whole it is an educated congregation, even on the women's side. Many of the women, married or unmarried, are teachers in the Government Secondary School for Girls or in one of the Mission schools. The deacons include two missionaries, a man and a woman, and the Indian President of the Local Church Council, as well as three laymen.

The Sunday school

Our Sunday school is still in a state of transition. For many years Sunday schools were held separately in each of the Mission day-schools for girls and boys. Gradually they have been brought more into connection with the church, although it has never formally taken over their responsibility. They are also partly graded. The Primary Department now meets in one of the Girls' Schools near, the junior boys and girls have their opening worship in the church building, and then the boys go over to their classrooms for the lesson while the girls' classes settle down on their mats in different parts of the church. Senior classes for boys and girls are arranged separately. We often long for a well-built and well-equipped Sunday school. The school has to meet directly after service on Sunday mornings, as the small children from the Boys' and Girls' Homes cannot come down to the church compound a second time, especially in the heat of the day. But the majority of the congregation live within sound of the church bell according to the Indian custom by which different communities live in groups ; it is only those who are compelled to do so who have homes at a distance.

Social activities

The fact that so many of the younger men are either teachers or students of the Wardlaw High School, which has its own Prayer Union and Debating Society, as well as its Sports Club and other organisations, makes many of the activities of an English Church unnecessary here. The Christian women have their own meeting on Sunday



Girls' school in procession.



Wedding party leaving the church.

evenings, but the regular weekly prayer meeting is not well attended, though for any special public meeting a good many will gather. Birthdays, recovery from sickness, the baptism of a child, and weddings are occasions of special prayer meetings conducted in the home by the pastor. Living near together the people know and generally help each other, and in any attempts at social service for the town, such as Baby Welfare and Adult School work, the Christians are usually to the fore.

The test of giving

In some ways it may be reckoned a strong church. If contributions are a sign of strength it has certainly increased in recent years. In fact, for some time it has not only paid its pastor's salary and all congregational expenses, but contributed something over towards the other expenses of the Council. The Council rule for Church members is that they should give a subscription of three pies for every rupee of their salary each month, and this makes the main income of the church; the collections at weekly services are usually of the smallest coins and amount to very little. But at the Thanksgiving Festival the free gifts of the people in money and goods for sale amount to well over Rs. 300. Apart from these there are many special collections for objects such as the Bible Society.

Personal influence

The disappointing thing about the Church

is that it does not grow by additions from the Hindu community around. But while this is true of many Churches at home it is hardly surprising here where there are such strong communal and religious traditions in opposition. Where outsiders do ask for baptism it is usually through personal contacts that they have been attracted. The last man to be baptised was a worker in an oil company who had been helped and influenced by a Christian watchman in the same yard. The latter was a man of little earning capacity and so undistinguished a personality that he is probably not known to a good many in the Church. Yet his Christianity was strong enough to bring in another.

Part of a whole

But looking at the Church as a whole it seems to be rather at an awkward stage of growth, when it is largely occupied with its own development and is not very attractive to outsiders, especially since it seems rather a foreign organisation in these days of Indian nationalism. Still, it not only has a definite place in the town but stands for a definite Christian ethic which is often admired by other communities if not imitated, and any fall on the part of Christians is commented on with surprise. Considered alone the Bruce Petta Church may not seem to be a very powerful witness to the new life and power available in Christ Jesus, but seen as a part of the whole United Church of South India its witness and work have their place in God's purposes for India.

A Surgeon's Thoughts

SURGERY is more than Science, more than Art; it is a Sacrament. For the surgeon, therefore, no training can be too arduous, no discipline too stern; none of us may measure devotion to our cause. In dealing with menacing realities the surgeon must possess courage and humility; must feel confident in his strength, sincere and tender in its timely application; must work with an exactitude that is piety. For us an operation is an incident in the day's work; for our patient it may be, no doubt it often is, the sternest, most dreaded of all trials, for mysteries of life and death surround it, and it must be faced *alone*. Those who submit to operation are confronted, it may be after weary days of suffering, with the gravest issues, and far more often than many of us suppose they pass into the valley

of the shadow of death, and, in stark dismay, wonder with Beatrice in her aching solitude and panic what will come to pass

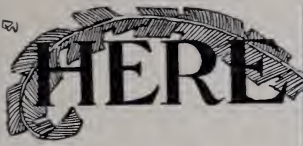
"If there should be

No God, no Heaven, no Earth in the void world.

The wide, gray, lampless, deep, unpeopled world."

To give courage to those who need it, to restore desire for life to those who have abandoned it, with our skill to heal disease or check its course—this is our great privilege. Ours are not the mild concerns of ordinary life. We who, like the Happy Warrior, are "doomed to go in company with Pain and Fear and Bloodshed," have a higher mission than other men.

("The Advance of Medicine," by the Rt. Hon. Lord Moyrihan.)



Jacob returns Thanks

IT is always pleasing when a patient returns after discharge to "return thanks." Jacob, a poor Christian from a distant village, who had received treatment for an eye complaint some years ago, appeared one day and announced that he wanted to give a meal to all of our in-patients at his own expense. He explained that at the time he had taken a vow to do so, but he had not been able to fulfil it until now. This was a pleasing surprise to all, and we were glad to see the gratitude of this simple soul. (*Jam-malamadugu Hospital, South India.*)

The Hospital as a Church

In a place such as Jiaganj, where there are few Christians besides those engaged in hospital work, and where there is no resident pastor, it is natural that much of the church work should be carried on by the Christian staff of the hospital. Thus, as we review the more definitely religious activities of this compound, we realise that many of them form a very real part of the church life here. Because we have so far been unable to afford to build a special church building, the Out-Patient Waiting Room, used during the week for dispensary patients, serves on Sundays and on special occasions as our church. (*Women's Medical Mission, Jiaganj.*)

God and the World

It is worth while reminding ourselves of the fortnightly wireless talks on "God and the World through Christian Eyes." To ensure such a reminder the B.B.C. has issued a small lobby card (11 by 7½ in.), with a space for local announcements.

A copy of this lobby card can be obtained gratis from Broadcasting House, London, W.1.

Helps for Collectors

In the present emergency many of our local secretaries will be seeking ways in which small periodical gifts can be collected.

The L.M.S. has boxes, books, cards and other devices for this purpose, and details will be sent on application to the Home Secretary at headquarters.

Leaflets also can be sent which show the need for sanctified giving. A few copies of the matter printed in the four middle pages of the February *Chronicle* are available for free distribution.

Christian Generals in China

We had some wonderful addresses last October by Stanley Jones and General Chang Tsz Chiang (named Seng), the military Governor of Kiangsu Province and an ex-official. It would be difficult to say which was the keener Christian! The General is high in the Government of China, and yet gave a whole week to purely evangelistic work in this Wuhan centre in connection with the Centenary of the American Bible Society. By the good offices of the Hankow Y.M.C.A. Secretary, we got him to our chapel one weekday morning. Every boy turned up and we had to bring in extra seats.

Another speaker, who was only heard and seen by our Principal, was the great Chiang Kai Shek himself, at a Conference he called for Principals of "Non-Government Schools." (An address for Principals of *Government* Schools was on a different day.) He was evidently a real inspiration to our Principal from an educational and social reform point of view. The President (Chiang Kai Shek) said, among other things: "Without the work of you educators, my efforts to uplift China are powerless" . . . and "you must begin by training your pupils to behave and eat properly in the school dining-halls. The changes needed in China are as fundamental as that. Learning physics and chemistry are secondary matters. School dining-halls are where nobody in China likes to visit. It is very different in the West."

What he said is surprisingly accurate! And Mr. Hu (our Principal) has passed it on most pluckily and forcefully to his staff and boys this week. (*From C. W. Knott, Hankow.*)

On Borrowing Books

Enthusiasts at Missionary Meetings and Conferences urge you to beg, borrow or steal the book which they are recommending. We do not suggest the latter course—in fact, the best method is to buy the book, for then you have it to keep or lend to others. Missionary books are cheap, and by becoming a purchaser you are helping the Society's funds.

However, it is not always possible to buy books—but they can be borrowed. At Livingstone House there is a Lending Library available for all supporters of the L.M.S. There is a wide range of missionary books and hundreds of people take advantage of the facilities offered. If you live in London you can call and select your own books. The only charge is 6d. per year for membership and an up-to-date catalogue. If the books are sent by post the borrower pays charges each way.

The usual period of loan is fourteen days, but this may be extended on application, and groups such as reading and study circles may borrow a dozen books for three months for a nominal charge.

Inquiries should be addressed to :—

Mr. C. Burningham,
Livingstone House,
42, Broadway, S.W.1

Child Welfare Work in India

In some cases the patients are not brought to us; we must go to them. I think of an anxious grandmother who came to ask if we would go to see a ten-days-old baby who was ill in her home. Do we suggest to her that it would be more convenient if the baby were brought to us? No. And why? Because previous experience has taught us that in certain castes the babies are not taken out of the house in which they are born until they are a month old. Forgetting this custom I one day recommended to the parents of a very puny baby that they should bring it along to the "big hospital" where it would be properly cared for, but their only answer was that it was not yet a month since the baby was born. But if some of the ways of these Indian village folks seem strange to us there is no doubt that our ways often leave them in doubt as to our sanity. I have in mind a mother who brought to us a very dirty and very feverish baby. We suggested a nice warm bath before giving any medicine, and

the mother regarded us with a mixture of wonder and pity, for did she not know very well that no sane person dreams of bathing a baby who has fever. Then there is the baby whose head is covered with nasty sores. That these sores may be treated successfully we consider it necessary to cut the child's hair, but here again our would-be usefulness is restricted. The child's hair has been promised to a certain swami (priest) and it is not for such as us to cut. But they do allow us to bathe and put medicine into their children's eyes; fifty or sixty pairs of them in a morning during the season is by no means unusual; and if nothing else at all were done we consider that time spent in that way is not wasted. (*From Nursing Sister Lawson, Jammalamadugu, South India.*)

Mother Changes Her Mind

There was one woman I was especially interested in. She was several weeks with us. She was expecting a child. Her face was very unhappy for a long time, until one day she greeted everyone with a smile. Perhaps it was then that she had made up her mind to sell the baby when it arrived, and to earn money by offering herself as a wet-nurse to some other mother, as is so often done.

When a baby girl at last arrived she was a little beauty, and from the time she was born was as good as gold. Her mother at first could not help admiring her, though in a quiet way. It was a little time before she let out that she did not intend to keep the child. She gave all sorts of reasons for not wanting her: she hadn't any money to clothe her, etc. In spite of all that could be said to dissuade her, the future mother was decided on, and was to call for the child.

In the interval we continued to encourage her, and in addition gave her some bright-coloured cloth and cotton-wool to make an outfit for her child. This she did rather grudgingly at first, but I think it was the turning point in helping her to change her mind, and to keep the child, though it will probably mean hard work and sacrifice for her. (*From Jean Gillison, S.R.N., Hankow.*)

If one other life be brighter because we live,
If one other soul be better for what we give,
If one other heart be strengthened by words we say,
If one sin be averted because we pray,
Then though His we know the power, and ours the gain,
Yet the life of the Christ within us is not in vain.

A. R. C.

Our Own Schools

THE ELTHAM AND SEVENOAKS SCHOOLS COME UNDER ONE BOARD OF GOVERNORS.

EVERY friend of the L.M.S. who knows about Eltham College and Walthamstow Hall, believes in them and admires them; but the things which every one takes for granted may be overlooked. We must not let ourselves forget that these two schools are a necessary part of the work of the L.M.S. To have a share in them is not an obligation to be shouldered sulkily, but a privilege for which we ought to be thankful. They were formed—the Girls' School in 1836, the Boys' in 1842—to provide a home,

for by its means the original purpose of the schools is still carried out; and it is for this part of the school the help of friends is sought.

Changes are reported from time to time. There is now a United Board of Governors for the schools, and it is especially interesting to note that a proportion of boarders other than missionaries' children may be received for a fee of 33 guineas a term. The schools have an honourable record. They have won many honours in the Universities and in the playing-fields. But in nothing is their



*Boys from
Eltham School
playing Puddox
in their
Summer Camp.*

as well as a school, for the children of missionaries. For more than ninety years this has been their purpose, and though the schools have changed in their character, they still do what they set out to do. The missionary boarding school is still the core of each school. Eltham which once had eighty, has now 400 pupils, of whom 100 are boarders; Walthamstow has 200, of whom half are day pupils. Thanks to these new developments the schools are, so far as economics is concerned, practically self-supporting. But the boarding side still has to be supported,

record more striking than in the fact that they have supplied over 200 missionaries, men and women, including many missionary doctors.

The schools only need to be known to be valued and to win their place in the sympathy of our readers. But there is always a danger that they may be taken for granted; and that everyone may leave them to the others. That is why we remind our readers that the office of the schools is at 22, Furnival Street, and their Secretary, Mr. H. W. Pike, can be found there.

NATIVE MISSIONARIES.

"I do not know that the inhabitants of any island, with the exception of those of Tahiti, have been converted to Christianity by the instrumentality of English missionaries; the work has been done by native missionaries.

"Of course they are conveyed by us, and are under our direction and superintendence; but they are the men who do the work, and therefore it is of the utmost importance that this agency which God has put into our hands should be carried on in the most judicious, the most effective and the most extensive way in which it is possible to conduct it."—(John Williams, in his farewell address when leaving England in the "Camden," April 11th, 1838, quoted in "The Missionary's Farewell," page 75.)

“Full Measure of Devotion”

Mrs. Turner of Great Barr

ON January 27th the Society lost a devoted friend and worker in the death of Mrs. John Turner, of Great Barr, Walsall, formerly of Edgbaston. As cousin of Rev. W. Hinkley, of Anantapur, she had taken the deepest interest in that station since its opening in 1892, sending help in times of famine and for the construction of the first church, as well as for the support of a native teacher and for a girl in the Boarding Home. After removal to Great Barr she established the Walsall Women's Auxiliary, remaining its president to the end, and gave her only daughter Gladys for medical work in Hong Kong.

W. H.

Miss Bedells of Crouch End

It was in 1896 that the name of Miss Bedells appeared in the Society's Report as Secretary of the Park Chapel Auxiliary, Crouch End, and before that date she had been Secretary to the local branch of the Prayer Union.

To have sustained the missionary activities of a large church (it contributed over £500 last year) through such a long term is in itself an honourable record, but it was the character and quality of the work done which remain as a stimulating memory for her friends.

As a regular attendant at meetings at headquarters and in the neighbourhood of Crouch End as a kindly, faithful remembrancer for the minister and others at Park Chapel and as a personal friend of many L.M.S. missionaries, Miss Bedells will hold a well-established place in the recollections of these forty years. It was no small responsibility to be Missionary Secretary at Park Chapel, with its many departments and varied interests; but Miss Bedells was a convinced and ardent supporter of the London Missionary Society and nothing was wanting in the way of attention or diligence when the claims of the great cause had to be brought before the church. She knew it was worthy of her best, and gave it generously.

Mr. F. Oliver Thornton

The children of our missionaries lost a very warm friend when Mr. Oliver

Thornton passed away in January. For many years he was associated with the Schools for Missionaries' Children at Walthamstow Hall and Eltham, and was very deeply interested in their welfare, and acted at different times as their Treasurer, and also as the Treasurer of the Joint Committee of the two Schools. He brought to the discharge of his duties as Treasurer not only his highly-skilled qualifications as an accountant, but warm enthusiasm for Foreign Missions and a great sympathy for missionaries and their children.

Mrs. Thornton is herself the daughter of a missionary, the Rev. A. T. Saville, who went out with James Chalmers to the South Seas in 1866. She is a sister of the Rev. W. J. V. Saville, of Mailu, Papua, and of the late Dr. Lillie Saville, of Peking. F. H. H.

Mary Bacon

It is a good lifetime since John Bacon and his wife, Mary (who died on February 7th), sailed for India. When they landed in 1877 South India was in the grip of a very severe famine. People were dying by the roadside of absolute starvation; dead bodies were being left in the compounds of the Mission in Cuddapah and Nandyal. This early impression remained always with Mary Bacon and she never forgot the agonising experiences of those early days.

Those of us who were privileged to know “Bacon of Cuddapah” and his wife can never forget their kindness to and their sympathetic understanding of those who were younger than themselves. They had no children of their own and they lavished affection on their younger colleagues. How tender they were to one another and with what devotion they served one another, only those of us who saw them from day to day really know. With what diligence and consecrated strength of heart and mind they served their Master, laying foundations for the great church which has since risen in the Telugu country, will be recorded in a memorial which can never fade.

I have written in the plural—that is inevitable. John and Mary Bacon were “one flesh”—each incomplete without the other.

We praise God for the memory of them both. S. N.

THE READER'S GUIDE



Seen and Heard in a Punjab Village.—By Miriam Young. (Student Christian Movement Press, 2s. 6d. net.)

At its first appearance in the 5s. edition this book was warmly and justly commended by *The Times* Literary Supplement as giving "a vivid, intimate and most interesting picture of Indian life, compared with which some recent delineations seem distorted and inaccurate." The present issue at the low price of 2s. 6d. should meet with a large public.

The Land and Life of China.—By W. G. Sewell. (2s., post paid 2s. 2½d. Cloth boards. Livingstone Press.)

A background book usually suggests a textbook, useful for the extraction of information, but not to be read for its own sake. This volume is a worthy exception.

W. G. Sewell has spent several years in the centre of China during a time of great change, and he has given us a vivid picture of what the change means to the people of that vast land. By a happy combination of story, information and description, which is perhaps best described as "human geography," we follow the lives of Carrier Loo and Farmer Chen, Proprietor Wong and Lincoln Lam, the country people and the dwellers in towns.

The book is well illustrated and indexed, and has a useful map.

Kidnapped in China.—By Ernst Fischle. Translated into English by Marie L. Christlieb. (Published by the Basel Mission.) (London Agents: The Livingstone Press. Price 3s., postage 3d.)

This is a vivid account of the experiences of two Basel missionaries during their fourteen months of captivity among bandits in China. Through great physical suffering, suspense, lack of privacy, surrounded by dirt and immorality, treated with alternating cruelty and kindness, they were upheld by faith in God Who never failed them. "Tan Mong Then"—"Hope only in Heaven," wrote their captors in mockery, over one of their miserable lodgings during the weary months of captivity. The missionaries were sustained by that hope, and it brought them through.

"Sorrow remains sorrow, and we cannot say to grief 'You are not there'! But as Christians we have consolation in sorrow and comfort in our grief. That is the blessedness granted to us through our faith in our Lord Jesus Christ . . . Because the consolation received by the soul is as real as the anguish, suffering may become the place where we meet with God and hear His voice most plainly," writes the author. To show how this was their experience is the reason for writing the book.

To say that Miss Christlieb is the translator into English, and that the book is published by the Basel Mission Press, Mangalore, India, is only to recommend it further to readers.

The Christian Faith To-day.—(Student Christian Movement Press, 2s. 6d.)

With remarkable promptitude the Student Christian Movement has issued its report of its International Conference at Edinburgh, which was held in the

opening days of this year. Every four years the Student Movement holds a Conference of this kind, in which the successive generations of students are brought together to hear the call of Christ into the service of the world. Such conferences take their character in some measure from the world situation at the time when they are held. In the addresses collected in this book there will be found an attempt to bring together the world as it is to-day and the unchanging purpose of God revealed in Christ.

At the beginning of the Conference the Rev. F. R. Barry drew a contrast between the atmosphere in which the students met at Liverpool in 1929 and the atmosphere of the present day. He showed how this bewildered generation is at last beginning to discover the poverty, disappointment and futility of even the best that life has to offer without some ultimate primary conviction. He shows how relevant the New Testament is to our own condition, because it is God's response to man's need. "Into that world came the new tidings that regenerative forces are available, that in Christ there is a new creation, that man's life, so finite and so futile, can be redeemed from failure and despair, and gathered into a glorious fulfilment in life-giving fellowship with God."

It is characteristic of the relevance of this book that one of the addresses, for which alone the book would be worth securing, deals with the Christian community and Communism. There is also a profound discussion by Dr. Oldham, who never speaks without the authority which comes from deep thought, on faith in God and faith in man, and as in previous years the Archbishop of York was given at the close the task of dealing with "The Next Step." Nothing could have been more practical than his address; it contains a very beautiful story which some day we hope to print in the *Chronicle*.

The task of summing up the Conference was undertaken by the Editor, Mr. Hugh Martin, who has entered deeply into its meaning, and in a few words gathers up its significance. No one will regret buying this little book.

Worship in Other Lands.—By H. P. Thompson, M.A. (S.P.G., 2s. 6d.)

In a previous number we have referred to "Worship in Other Lands," by the Rev. H. P. Thompson, of the Society for the Propagation of the Gospel. It is the task of the Church, he believes, to school all mankind to worship, but in that worship there must be the richness of diversity. It is Mr. Thompson's purpose to show how already the worship of the Christian Church has been enriched by the younger Churches in the East and in Africa. In successive chapters he studies worship in India, in the Far East, and in Africa. Throughout he shows a very deep sympathy for the Christians out of these lands who have begun to bring their glory and honour to the feet of their Lord.

The author of this book naturally draws his illustrations from his study of the S.P.G. But in every chapter there is much of value for all Christian people who share the desire to offer in their worship the best treasures which the races of mankind have to give.

It is characteristic of the generosity of the author

that he refers with sympathy to the work which Miss Mabel Shaw has done at Mbereshi, and especially to the way in which she has led her children to commemorate the continuity of the tribe of Christ down the ages.

The Word of the Cross to Hindus.—By Edgar W. Thompson, M.A., 1933. (Epworth Press, 7s. 6d.)

Preachers in India, and many in England also, will be grateful to Mr. Thompson for this book. The author is a vernacular preacher whose heart has never left India. He knows what the problem of the Kingdom is there. It is above all things ethical. India has had more than enough of ecstasies arising out of "realisation." Something new is in the air, and preachers know it. Those who have faced High Hindu audiences with the Word of the Cross and have seen their almost unnerving eagerness, know beyond any peradventure what religion must be about in India. The preacher with insight and an experience has a great nation waiting for his message. This book completely illustrates its own statement that the presentation of

the Gospel in the West may gain by a thinking out of its implications for Hindus. Mr. Thompson, with great knowledge and complete brotherly-kindness, here thinks out with and for Hindus the problems of man's reconciliation with God. We are all greatly indebted to him. R. A. H.

Nationalism: Man's Other Religion.—By Edward Shillito, M.A., 1933. (Student Christian Movement Press, 2s. 6d. paper covers, 4s. cloth.)

Patriotism which seems so right is not enough. This far most have agreed. But to go farther it is necessary to study the Nationalist movements—which are really in motion to-day. Mr. Shillito's book, which does this, comes at the right moment, both for Europe and America. (The American publishers are Willett & Clark, Chicago.) It deals with the same subject as that of his lectures in the States last spring, but is rewritten for book purposes and is sure to be widely read. An extended review will appear in the May issue of this magazine.

Medical—and other—Crosswords

CLUES ACROSS.

1. Grab.
4. Famous doctor formerly in North India.
10. Degree.
12. Girl's name.
13. Vowels.
14. Preposition.
15. Hush (abbreviated).
17. Bacon's companion.
18. Before.
19. Our first medical missionary.
20. Portent.
21. Electro plate.
24. Town in Italy.
28. Mixed department.
30. Request.
32. One alone.
33. Slay (curtailed).
35. Greatest in number.
37. Fishes breathe with it.
38. Conjunction.
40. North India.
41. Be in contact with surface.
42. Town in Straits Settlements.
47. Aeriform elastic fluid.
49. A mineral water.
50. Scotch Firth.
51. Medical officer (abbreviated).
52. To open.
54. Doctor in Shanghai.
57. Concerning.
58. To attempt.

CLUES DOWN.

1. Great hospital centre in Travancore (unreformed spelling).
2. Article.
3. Swiss town.
5. Endeavour to find.
6. Elevated.
7. Outer garment of a Roman.
8. Where (French).
9. To make neat.
10. To sink.
11. Consumed.
16. British colony in China.
22. Capital of North China.
23. Doctor in Hankow.
25. Negative.
26. At.

27. Mountain town in North India.
29. Three-fourths of a mile.
31. Short metre.
34. Medical missionary formerly in Madagascar.
36. A kingdom beyond Burma.
37. To depart.
39. Cathedral city in Yorkshire.
43. Part of the neck.

44. A quick sound.
45. End (Latin).
46. Observers.
48. Town in South China.
53. Printer's measure.
55. Royal Sovereign.
56. Her (French).

"I AM A DEBTOR."

"To none, in my peculiar mental make-up, am I more indebted than to Jesus Christ. Well, HE left a will. His will expressly bids me treat all men as brothers. And to the extent of my indebtedness to Christ am I bound to pay all men, his heirs."—(Robert Blatchford in "Merrie England.")

Ordaining the Physician

DR. CHENG REPORTS PROGRESS.

IN a letter dated New Year's Day, 1933, Dr. Cheng Ching Yi tells how he has made a trip to Hankow in order that he might share in a ceremony which is of peculiar interest to all friends of the L.M.S. It was fifty years ago when Dr. Thomas Gillison began his service in China as a medical missionary of the L.M.S. The jubilee was celebrated in what must be a unique manner. Dr. Gillison has been at work in the Hospital and Medical College during all his years in China, but he has always been a man with a burning evangelistic zeal, serving the Church as faithfully as he served the Hospital and College. In order to mark his jubilee on the 17th of December, the Chinese Church in Hankow ordained him as a minister of the Gospel. It is doubtful whether such a thing has ever happened before, that a missionary after fifty years in his adopted country should be ordained as a minister in its Church. One of the Chinese pastors said at Dr. Gillison's service:—

"Some of us are pastors in name, but with little reality. Here is a man who has all the reality but without a name. We want him to have both."

"While the event may seem to some unusual," writes Dr. Cheng, "the offering and the accepting of the ordination were prompted by a genuine spirit of love on the part of both the Church and pastor. What cannot be done if it is done in love?"

An act of co-operation

"The ordination took place in the newly erected Griffith John Memorial Church, a large and handsome building largely built by Chinese contributions. I was glad to have witnessed this happy event which marked one other form of Christian co-operation—co-operation between workers of the East and the West."

All who have followed the history of the

L.M.S. in China will be familiar with the splendid service of Dr. Gillison. He first arrived in Hankow in 1883, and there he remained till 1918, having not only the Hospital under his care, but also the Medical School. After that he was transferred for a time to Tsinan, but was re-appointed to Hankow in 1923. He has always been an evangelist, and it is fitting now that he should be a minister of the Church which he has seen growing from small beginnings.

It is interesting to note that he is not the only one of the name at work now in the L.M.S. Both his son and his daughter are at work as doctor and nurse in the Thomas Gillison Memorial Hospital.

A Buddhist prayer meeting

In the same letter, Dr. Cheng speaks of the evangelistic work of the Church in 1932. Hundreds of evangelistic bands have been formed by voluntary workers as a result of a spiritual awakening among Christians in many parts of China.

It is noted that the political troubles in China have had their effect upon the religious life of the people. Some have had their doubts of the reality of God increased—others have been driven to religion for peace and comfort. In October a prayer meeting was held in Peking by His Holiness the Panchan Lama of Tibet, which was attended by no fewer than 100,000 people. The desire for national deliverance was evident in that assembly.

But while the Chinese people are deeply depressed, they are determined not to be defeated by adversities. Signs of life and growth are traceable in more ways than one, and the people are heartened by such an ancient Chinese maxim as "To nan hsing pang," which means, "A nation grows by many tribulations."

From Mr. F. G. Bowers, C.B., C.B.E., A.C.A., Chairman of the L.M.S. Board of Directors.

"I have been struck by the high regard which very different kinds of people have for the L.M.S. magazines—old and young, learned and unlearned, all find pleasure in them.

"It is also striking that very many interested in foreign missions and the L.M.S. do not read them. There are churches which could double the number they circulate without much difficulty.

"The magazines tell both of the remarkable progress and of the difficulties of present-day missionary work. They are an inspiring record. An increase in their circulation will mean greater enthusiasm for the work of the Kingdom of God at home as well as abroad."

On the Road in Madagascar

BY H. A. RIDGWELL, OF TANANARIVE. PART II.

In the January issue of "The Chronicle" Mr. Ridgwell told of the increase of evangelistic activity in Madagascar, which included his journey to the Tsimihety people, 300 miles north of the capital.

Paul and Esther

THE little Christian gatherings were like green oases in the hot desert. I got to one village, Maroandriana, late one afternoon, to find the people eagerly awaiting me. I was not allowed to go, as I generally did, to the village rest-house, but Paul the catechist and his charming young wife, Esther, insisted I should stay with them. It was eleven o'clock that night when we finished our picture service in that hut. We numbered about fifteen. I can see them now, gazing with rapt attention at the pictures portraying the story of Jesus. How the women folk clicked their tongues when they saw the Child in the Manger. How quiet they all were as they saw the Son of God on the Cross!

Paul was once a medicine man and very adept at the native songs. Esther is the daughter of a Christian worker, and her very face reflects an inner light. She seemed rather depressed when I asked her about the progress of the work. "The labourers are so few," she complained sadly.

It was a week later when I saw this couple again. I had finished my tour, and had arrived at Befandriana, the administrative town nestling at the base of a mighty bastion range of bare mountains, and stiflingly hot. There gathered here representatives of all the small causes in this wide area, and I was permitted to take a share in the meetings that lasted for four days. The church here—largely composed of Hova traders—is capable of holding 350 people, and it was full for every service. The meetings represented every department of church work, the business of the year, too, was transacted and the last day was given to teaching. Many of those present had walked for three and even five days to be present. Only a very real devotion could accomplish this! It must have been inspiring for Mr. J. T. Jones, who presided, to see with what enthusiasm these

people came, many of them the fruit of his labours.

Mandritsara memorials

The meetings over, he and I again separated, to meet a week later for three days at the next administrative post of Mandritsara, where we have a large church—here again mostly composed of Hova traders from Imerina with their families. Advantage was taken of our presence to arrange for the unveiling of two memorial brasses, one in memory of Mrs. Milledge,* a pioneer in three L.M.S. fields of service, who assisted Mr. and Mrs. J. T. Jones in opening the first station in this area. The second was in memory of Mrs. J. T. Jones, who for three years aided her husband in those early days of pioneering until her health was undermined by fever.

We have secured land just outside the town for a mission station. It is a most promising site and it only remains now for the land to be purchased and buildings put up. The new missionary has been appointed.

There should be at least two missionaries—there ought indeed to be three—for the district is the largest single district in all the L.M.S. fields in Madagascar, and is several times the size of Wales.

An evangelist settled

After Mandritsara we again separated, and I struck east with my fifth batch of carriers, to tour an area that has already made promising strides. The mandate was again "to lengthen the cords and strengthen the stakes." It was a joy to take with me a new evangelist, and introduce him to his new sphere. His centre is a day's journey south-east of Mandritsara, and the border of a very far-reaching district, running into the land of the Betsimisaraka tribe—the forest people of the east coastal region. That first night out in a large village not far from Mandritsara we found a handful of Christians and joined them in family worship. They were from a distance, and were living here surrounded by utter paganism. During this journey over extremely mountainous country we passed a great many

*The eldest daughter of the late Dr. Sibree.

heathen shrines; some were just poles, set up at the foot of which were stone slabs on which offerings of fruit or sugar-cane or rice were laid. One had two clay models of oxen. On some of the poles the horns of sacrificed oxen were impaled, other shrines were more elaborate and consisted of several large rough-hewn stones formed as an altar with others set up behind tied round with calico. On these were placed a varied number of offerings, including tobacco, for the spirits of the departed. The calico tied round the stone, or more often wrapped around the trunk of a tree, is an offering of clothing; someone has dreamed of a departed relative and the diviner has ordered offerings of food and clothing to appease the spirits. Ancestor worship and the use of charms, together with a host of tabus, occupy a very large place in the mental make-up of a Tsimihety. He lives in an atmosphere of fear, and so on his neck and wrist—and on those of even little babies—all sorts of charms are fastened. In his hut he consecrates the north-east corner to his *razana* (ancestors) and there hangs other charms. In times of sickness or in great desire he vows the sacrifice of an ox in return for their aid, and when the day comes, small pieces of the slain beast are taken from every part of the sacrifice and placed on a plate in the sacred corner of the hut, while the rest provides a feast for the living.

The long days—we were mostly up by cockcrow—the gorgeous nights; the gramo-

phone concerts and talks under the stars with motley crowds of dark-brown natives squatting in wide circles, their dirty white *lambas* or the whites of their eyes alone relieving their dark forms massed against the sombre outline of their huts; and the last journey on the edge of the great forest, which stretches along the eastern borderland of our big island for nearly six hundred miles, these dwell in our memory.

* * * * *

The Training College

I paid off my last batch of bearers, and the next day arrived at Imerimandroso. There on the shores of Lake Alaotra in the Antsihanaka region, due south of the Tsimihety country, the L.M.S. has set up a training college for the young men of the three surrounding tribes, the Sihanaka, the Betsimisaraka and the Tsimihety, in order that evangelists and catechists may be taught and trained, and sent back to their own tribes to spread the light of Christian truth. It was a privilege here to face that crowd of seventy young men, and to talk to them of their priceless opportunity in taking Christ to their fellows.

In two days I was back again in Imerina with a host of arrears to tackle, but also with a host of memories to cherish, a deeper insight into the great needs, and a far greater sympathy for the men who are tackling the work of evangelising these primitive tribes and winning them for Christ. They must be supported.



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